1: Nachtigall--128 E-5 (1952-1953) 1955 SC15 Paez SC15

/190 cont./ The girl
595 then helps with household tasks and the father of the house may
591 have children by her, without his marrying the girl -- today at
178 any rate -- as his second wife in a regular marriage ceremony.
584 If a young man wants to marry, he speaks -- in the normal case -- to his father, and the latter with the father of his chosen one. Courtship through a third person outside the family is not customary, and the relatives on the two sides do not enter into communication with one another and exchange presents until after the official wedding ceremony. As a rule, the two young people have reached an agreement earlier, before the fathers speak to each other. The consent of the girl, however, is not required, for the agreement of the young man with the two fathers is fully adequate, and in this case the girl is given in marriage
584 even against her will. But this is said to be the case very rarely
754 or never, for it is dangerous for a girl to refuse a young man's
539 proposal of marriage. In this case he would spit and utter the following curse: "Toblel (untranslatable), I wanted to marry you, but you did not want it; now you must die!" I told the men of Calderas that I doubted whether this curse could have any effect, but then I was told the story of the girl who did not want to marry
● [832] a Paez. This girl was very beautiful. (By the way, only unmarried girls are called beautiful; a married woman is never described as beautiful.) She was slightly fat -- being thin is regarded as ugly -- was always washed clean and well combed, and wore beautiful necklaces and earrings, handsomely woven clothing, and an exquisite belt that she herself wove. Many young men of Calderas wanted to marry her, but she did not want to marry a Calderun, only a white. She therefore left her village to go to Popayán (the only larger, well-known city). She walked very fast. On the way, however, in the páramo (bordering mountains) there was a Pijao. He /191/ seized her and took her into his house alive. There he kindled a fire, killed her, and devoured her. By way of explanation the storyteller added: A girl who does not want to marry a Calderun but a white, because the Calderun men are not handsome enough, would, on the way to

262 /351 cont./
[234] settlement and when they are dragging down /352/ the timber;
[237] the milk is not used, except in Mosoco, where we have seen
[534] that it is really consumed.
[342]

The Calderunos say that sheep are eaten frequently in the
[231] temperate regions such as Avirama and San Andrés, but few are consumed in Calderas; some say that sheep give wool for clothing. "Why eat them, when they provide ponchos," and others state that to eat mutton brings bad luck, because it would be like eating one's papa.

262 When there are visits by "elders" such as compadres, older
574 brothers, fathers-in-law, or own fathers, they are entertained ("cuida") with dishes different from the ordinary ones, based essentially around barnyard fowl and eggs. If there is meat, a large piece is cooked. The compadres, in turn, bring as a gift griddle-cakes (about 15), eggs (about 10), and frequently chickens.

262 There is no special diet for children; they eat exactly the
846 same as adults. There are differences of diet according to sex only when the woman has just given birth. Then, she is given ground maize, arracacha, manioc, ripe plantain, laying hens ("these
[261] are nice and fat"), and mutton. The mejicano is proscribed for them, because it brings cold into the stomach and gives much pain; onions, because they cause a stomach ailment and rot the in-
[844] testines; pork and the fríjol bueno for the same reason. Peppers are also taboo for parturient women.

262 For hard labor, it is regarded as good to eat mote, with
263 cabbage, fríjol bueno, and well salted, because it gives strength for the daily activities; if one eats the same thing (" a good dish"), but without salt, they say that one is already hungry by the middle of the day.

262 Foods regarded as aphrodisiacs are "sango," prepared with
● 832 finely ground and sifted maize, and raw eggs.

261 Of the foods that they eat, they believe that chicha and water are transformed into blood, and the maize, potatoes, frijoles, and arracacha into flesh.

To gain weight, they believe that it is necessary to eat and not to work, rather than to follow a special diet.